MILITARY DISCIPLINE

for the CHRISTIAN Souldier.

Drawne out in a Sermon

Preached to the Captaines and Souldiers exercising Armes in the *Artillery Garden, at their Generall* meeting

In Saint *Andrew's Vndershaft*, in *London*, October 18. 1638.

By OBADIAH SEDGVVICKE, Batchelor of Divinity, and Preacher to the Inhabitants of Saint *Mildreds* Bredstreete in *London.*

Cyprianus in Epist. 56 quæ fuit ad Thibaritanos

Præliantes nos, & Fidei congressione pugnantes spectat Deus, spectant Angeli ejus, spectat & Christus.

1 Tim. 6. 12.

Fight the good fight of Faith.

LONDON,
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TO THE COLONELLS AND CAPTAINES of the City of LONDON, Especially to DAVIDS Worthies, that Select Society of Armes in the *Artillery* Garden; *The whole Armour of* GOD.

Sirs!

THE *Besieged cannot long hold out against resolute assailants, nor can wee sometimes maintaine our owne resolutions a-*

against importunate friends, this was the quarter which I craved, that you would have quitted this Worke; no favour could I obtaine, but that I must yeeld, and surrender it: Here it is, and prest to the Field for your service, onely doe it that right, which Souldiers doe, maintaine and make good the workes which you conquer and gaine.

The matter of this Sermon, I know, is common, (what wise and humble Christian may not make use of it?) but the manner of it, is proper to you of Armes. By you onely was it desired, to you onely was it preached, and therefore I phrased it all along in your owne Dialect, and in that respect it

is

is a Field-piece onely for you; I could now ſpeake ſomething for the Honour of Armes, in the Generall, but that the Scriptures and Fathers, and all ſorts of Writers, and judicious men have already plaid the juſt Heralds, and blazon'd the Profeſſion, as lawfull, as uſefull, and as Honourable; as alſo of your Noble Society in particular, but thoſe Preachers who have led the way unto mee, have ſo articulately muſtered up all commendations, that I cannot add more then this; Be halfe that for which you are ſo commended, ſo ſhall you merit commendations enough.

It is not ſufficient Honour that our Profeſſion is Honourable,

unleſſe unto it wee add ſome luſter by our owne perſonall excellencies, wee are in the opinions of others not as our opinions, but as our actions are, theſe either crowne us, or looſe us. The brighteſt light comes from the Sunne, and the ſweeteſt waters are drawne out of the Spring, no Honour like that in beauty, which yet is but the ſhadow of Piety.

Wee read in Scripture of two qualities to be caſhear'd from the Campe: 1. Mollities, *and* 2. Malitia, *Fearefullneſſe in heart, and Sinnefullneſſe in life; one of them makes our owne weapons uſeleſſe, and the other our enemies weapons too victorious. Nothing is Noble or Safe which is evill.*

For

For your parts, Be you yet more Worthy in Israel: *You have a brave General to follow, Jesus Christ; goodly weapons to handle, all the Armour of* GOD: *a plaine ground to fight on, His Gospell; base enemies to set upon, Sinnes and Divels; a singular worke to secure, your owne soules; a little time for all this, your life; and after all, a great reward, eternall glory. Have I not now said enough to a Souldier, and a Christian? Well! March on still in the Faith of Christ, breake not your rankes by any division, nor quit your commendable exercise of Armes by any discouragement. Virtues patiently acted cannot be long unrewarded: Some* Paul-*like and Heroick spirit* (*who*

(who knowes how to value the excellencie of Armes, and the ſafetie of a Common-Wealth, and the honour of this famous Citty) will perhaps conferre ſome enſignes of reſpect and encouragement for your more commodious and delightfull exerciſe of Armes, that ſtanders by may know, Souldiers (at leaſt in ſuch a Citty as London) may hap'ly get more then blowes: However minde you your ſoules, and your Armes; Be not ſecure, nor raſh, nor faint, of neceſſitie you muſt either conquer or be conquered: For your ſtrength in this Chriſtian Warfare, and the aſſecution of the day, you ſhall not want the humble deſires

desires of him who in this is (*as* Epaphroditus *to* Paul) Phil. 2. 21.

Your fellow-Souldier,

OBADIAH SEDGWICKE.

Perlegi hanc Concionem, dignamq́
judico quæ typis mandetur.
THO: WYKES.

December 19.
1638.

MILITARY DISCIPLINE for the CHRISTIAN Souldier.

1 COR. CHAP. 16. VER. 13, 14.

13. *Watch yee, Stand fast in the Faith, Quit you like men, be strong.*

14. *Let all things be done with Charity.*

EVery mans life in Saint *Iames* opinion is a vapour: and every Christians life in Saint *Paul's* opinion

is a Warfare: We are no ſooner borne Chriſtians, but wee enter our ſelves Souldiers This world is the field, The Faith of Chriſt is the Quarrell, The army againſt us is large and ſtrong, led on by that Grand Generall of all miſchiefe, the Divell; The maine body of it conſiſts of ſinfull Fleſh and many thouſands of noyſome luſts. The world flankes it on the right hand with many brave Troopes of Honours, Riches, and favours, on the left hand with many legions of diſgraces, contempts, troubles, loſſes, and death. The Service of a Chriſtian againſt theſe is Honourable, but withall very dangerous: and therefore as in all Enterpriſes of

of moment wee need more ſtrength then our owne, ſo for the Succeſſefull managing of this Warre againſt all theſe enemies, wee need more direction and wiſedome then our owne; of all errors thoſe in Battell are moſt like thoſe in death, ſeldome corrected and new printed.

The Apoſtle Saint *Paul* in this Text falls in to our ſuccour, preſcribing the moſt exact and abſolute forme of *Military Diſcipline*, and ſingularly inſtructing all Chriſtian Souldiers, how with moſt ſafety to imbattaile themſelves.

Wherein you have,

First, The drawing out of the Watch: The great Phylo- 1.

Ariſt. in polit. ſopher commended two vertues as moſt excellent in times of peace, *viz.* Affability and Equity: and likewiſe two other as equally expedient for times of Warre, *viz.* Temperance and Vigilancie: Watchfullneſſe it is like that ſtone in *Zachary* which Chap. 3. 9. had ſeven eyes, it is an eye for care, it is a ſtone for ſtrength; they uſually terme it, The Safety of an army.

Therefore, in the firſt place, *Watch yee*, the firſt duty for a Military uſe, it's a Military Security.

2. Secondly, The giving of the Word; It was a cuſtome amongſt the *Romanes* in their camping to give a word by voice or letter, with which the Watch

Watch was acquainted, that so they might take an account of every passenger, and make a distinction twixt friends and foes; and so did the *Gileadites* long before them, they gave the word *Shiboleth* in *Iudges* 12.6.

The word here given in the Text, to difference reall and solid Christians from false and pretending professors, is [*The Faith*] *Stand fast in the Faith.*

3. Thirdly, The signall for Battell; in field-services which admitted of any space to prepare, the Generall usually made some pithy and quick Oration to raise and steele the spirits of the Souldiers; Thus did *Iephtah*

and *Ioab* in sacred Writ; and *Hannibal*, *Scipio*, and many others of the Heathen Commanders; and their courage being thus woun'd up and tuned, they bravely gave on upon the enemy.

This animation and hartning of the Christian Souldiers you have here likewise expressed (*Quit you like men*) Though your enemies be many, and fierce, and mighty, yet Feare them not, Take courage, your cause is of all other the highest and best, your profession choisest. The eyes of God, of Angels, and men are upon you, therefore ἀνδρίζεσθε, now if ever shew your selves, like your selves, men above men.

Fourthly,

Fourthly, The making good of the Ground; *parta tueri*, to keepe our owne, was the saying of old. The Christian must neither Feare the combate, nor Quit the field: difficulties must onely repeate and add to his courage; perhaps the Warre may be long, the assaults fierce, the blowes thick, the encounter sharpe, yet (κραταιοῦσθε) *Bee strong*, hold out, be undaunted, yeeld not a foot, the day is yours. 4.

Lastly, The line of communication; as they phrase it in the Campe; Though the Watch be set, and the word be given, and the Souldiers be encouraged; yet if some Seditious and malevolent *Bichri* should blow 5.

the Trumpet in the Army, if contention and diviſion ſhould fall in amongſt the ſame Chriſtians, the common danger of the enemy would not ſo much annoy and infeſt them, as the want of private charity and amiable unity would divide and rout them.

And therefore to all the reſt the Apoſtle adds this as the laſt piece [*Let all things be done with Charity*] United hearts alwaies breed the ſtrongeſt hands: our owne ſafeties are never greater, and attempts againſt the enemies of true Religion never more ſucceſſefull, then when pious Charity ſheathes up weapons amongſt our ſelves, and as it were with one hand ſtretcheth them

them out against our adversaries.

Thus doe you behold the very *Idea* of a well-ordered field in this Text: Vigilancy hath the Van-guard, Constancy in the Faith hath the maine *Battalio*, attended on the right hand with singular courage, and on the left hand with patient resolution, and charity brings up the Reare.

I only doubt that by my unskilfull Marshalling, some of these files in the Text will bee disordered, or that the time will not affoord ground enough to bring all the Troopes or parts of the Text into the field. But be you pleased to keepe the Reare of the Text (to interpret all with Charity)

Charity) and I shall the more confidently adventure on the front or first part of the Text, to set the Watch, γρηγορεῖτε, *Watch yee.*

The practicall Observation thence is this, *viz.*

Observat. *That it is the prime duty of Militant Christians to be watchfull Souldiers.*

There are who are curiously critical about this Watching, distinguishiug twixt *Vigiliæ, Excubiæ & Custodiæ,* I leave them to their conceits: Others as *Abulensis, Salmeron, Brugensis,* &c. (following *Euthymius* and *Theophylact*) allegorically set this Watch according to the foure Watches of the Iewes.

S. *Austin de verbis Dom. & S. Hieron in* Mat. 14. 25. have the like observation.

The first of which, was called *Conticinium,* the silent Watch, be-

becauſe at that Watch, buſineſſes began to be huſhed and ſilenced.

The ſecond they called *Intempeſtum*, the unſeaſonable Watch (which laſted till midnight) it was a time unſeaſonable for worke, and deſigned only for reſt and ſleepe.

The third they called *Gallicinium*, the breaking Watch, which tooke its beginning from the crowing of the Cocks.

And the fourth was called *Antelucanum*, which was from the dawning of the day to the perfect light.

Their conceit upon all this, is, that every age of man (which in number anſwers theſe foure watches) ought to be diligently watched, obſerved and regarded,

ded, no man may in any part of that life be secure which is all along beset with Tentations, saith Saint *Austin*.

Quæ tota est tentatio.

But I decline these curiosities, which are more for wit, then profit. To draw more punctually to the watching in the Text, know that there is a fourefold Watch.

A fourefold Watch.

1. One is the common Watch, some call it, Corporall, it stands in opposition to naturall sleepe and drowsinesse, *Could yee not watch with mee one hower*, said Christ to his drowsie Disciples, *Mat.*26.40.

2. A second is the crafty Watch: the Divell keepes this watch, who watcheth diligently, but withall maliciously, *like a wolfe seeking*

seeking whom hee may devoure, 1 *Pet.* 5. 8. And the Pharisees also were good at it, who watched our Saviour, *more Serpentino*, like Serpents, how they might catch and insnare him, *Luke* 11. 54.

A third is the State Watch; a politicall Watch which respects a Towne or Nation, especially in times of combustions, and hostile expectations, *Iehoram* had his Watchmen on the Tower, and so had *David*, and so have all well-ordered Common-wealths, their set Watchmen to observe and report all occurrences day and night.

Lastly, there is a Spirituall Watch; this is that Christian Watch: *Corde vigila*, *Fide vigila*, *Spe vigila*, *Operibus vigila*,

vigila, so Saint *Austin*, every grace is a kinde of watch in the soule: *Alexander* was safe while *Antipater* kept the watch, so, the whole city of man is secure, if his soule bee rightly watchfull.

Ser. 23. in Evang. Mat.

This Spirituall Watching was more solemne in the Primitive times, and accompanied with many prayers, and was much used before the Sacrament, as *Athanasius*, *Nazianzen*, Saint *Austin*, *Tertullian*, &c. doe relate; but some inconveniences ensuing upon such vigils, by the judgement of some Councels, they were, if not totally abolished, yet much restrained.

But I shall speake of this Christian Watch as it is formally considered, and as standing in opposition

position to carnall security, spirituall inadvertancy and whatsoever else may import a neglect of our soules, waies, and spirituall enemies, and dangers.

In which respect, it doth comprehend foure qualities.

Foure qualities in Christian watchfullnesse

First, an heavenly expergefaction, or an awaking: for though every awaking be not a watching, yet every watching necessarily presupposeth an awaking: the soule and its faculties must bee freed of drowsie cloudes, the skie must cleare up, the spirituall senses must be at liberty, not closed up with ignorance, and error, and hardnesse, but loosed by knowledge and tendernesse, and so fitted for observation and action.

Vigilat qui oculos tenet apertos, said *Gregory*.

Se-

2. Secondly, an humble expectation; which some call Feare: hee who lookes for no enemy, may lie downe and sleepe, and where no danger is feared, there the Watch may be withdrawne and discharged.

But in a right Watch, there is a Feare within and an eye abroad; therefore Watchmen are set on eminent places, as on the Towers, or points of the Fort; This holy Feare is a singular part of our Christian Watch: Saint *Austin* makes it the cause of our watching; if thou dost feare, thou wilt watch said hee; and Saint *Bernard* makes it the lock of the City, the key of our safety.

What *Cassandra* answered to

to the loftineſſe of *Agamemnon*, what ſhould the Conquerour feare, ſaid *Agamemnon? Caſſandra* preſently replied, *Quòd nihil timet*, he ſhould feare this moſt of all, that he feares not at all.

That is true in our Watch: it is kept beſt by feare, and loſt ſooneſt by ſecurity: *Noahs* feare was *Noahs* Arke: and by reaſon of it *Iob* did ſtand and conquer on the dunghill, when for the want of it, *Adam* bowed and was conquer'd in Paradiſe. *Aug in Pſal. 34.*

The Hiſtorian gives this Encomium or commendation of an ancient King who once ruled in our land, *Huntingdon l. 5 in vita Alfredi.*

Si modò victor eras, ad craſtina bella pavebas.

Si modò victus eras, ad craſtina bella parabas.

In victories he alwaies secured himselfe with feare, and in losses he presently re-inforced himselfe with courage.

It holds well in our spirituall Watch, for he should have best conquest of feares, who humbly feares even his owne conquests.

Thirdly, an intentive circumspection; and indeed watchfullnesse is nothing else but the soule running to and fro, busied every where.

Gods watching what?

God is said sometimes to Watch over us, and what is his watching but the active application of his providence for our good?

The Ministers watching what

And the Ministers are said to Watch, what is their watching but the diligent application of their

their gifts for the good of their flockes?

And every Christian is said to Watch, which, what is it? but the heart busied, taken up, and employed with diligent observation of *Quid inde?* what comes from within us? and of *Quid unde?* what comes from without us and into us?

The Christians watching what

A Watchman amongst other properties, must have these two.

Two speciall properties in a Watchman.

One is the eye of an Eagle: ready, quick, very discerning: there is an eye, but it is a closed eye, it is shut up in the idle person: and there is an eye opened, but wandring, *Salomon* conceives it to be the Fooles eye: and there is an eye, but it is rowling, it is the lustfull mans eye; there

is an eye stay'd, and altogether fixed, it is the melancholy mans eye; but then there is the open, over-looking, prying, discovering eye, looking inward to the frame and motions of our owne spirits, and looking outward, upon all the passages, occasions, occurrences in our life, as also after and upon the several motions, and accesses of our spirituall adversaries; this is that eye of circumspection in the Christian Watchman.

Goe set a Watchman to tell what bee seeth, Esa. 21. 6. A neglect of the enemy is the compendious way of our owne ruine. *Abner* lost his life by not eying *Ioabs* sword; blindnesse in a Watchman, is as prejudiciall as blindnesse in a guide. An

An ignorant, mindlesse, regardlesse Christian, we may say of him for spirituall evills, what the Prophet spake of *Ephraim* for temporall; *Gray haires are here and there upon him, and hee knoweth it not.*

When the eyes of people were altogether blinded with ignorance, or sleepy with carelessnesse (no man intentively minding the common safety of truth) then did the evill man boldly step into the Church, and sowed those Heresies and superstitions, which tares can hardly to this day be rooted up.

Another is the eare of a **Boare*, which is of all creatures the quickest for hearing: true Watchfullnesse as it is a nimble

*Or as others, the Hart and the Hare.

eye to obſerve the motions of our owne hearts, and of Satan, ſo is it an eaſie and preſent eare to liſten and apprehend the cloſer myſteries of the workes of darkneſſe.

As it is with the corporall, ſo is it with the ſpirituall enemie, in his approches to our ſoules he may fall on in the night when our eye may faile us, or he may in the very day caſt up many *Blinds*, under which he workes moſt ſecurely: he doth not alwaies ſcale and aſſault our ſoules by open warre and plaine force, but ſometimes pretends Truce, Vnity, Antiquity, Truth, whiles all this while he cunningly endeavours to undermine Truth, and Faith, and Soules.

Like

Like Pyrats who by hanging out false colours doe the more easily surprize the passengers, or like the Crocodile, which laments, and sheds teares, intending also to kill and shed blood. *Simile.*

The Pope gave poyson in his wine, and the Frier in the Sacrament (who would have suspected such horrid villany in acts of such venerable piety?) but the goodliest pretences have sometimes beene like faire tombes, serving onely to cover the nastyest bodies of most stinking errors.

And therefore the Christian Watchman must be full of singular circumspection.

The fourth and last ingredient of Christian Watchfullnesse,

is ſtrict examination: it is the chiefe Iuſticiary in the ſoule; in all Camp-watches you know it is the great duty and care of the Watch to demand the word, to obſerve perſons, who goe in and out, and to take an account.

Is it lawfull? may I thinke thus? ſpeake thus? doe thus? do theſe tend to divine glory and to the edification of others?

That Chriſtian who truly acts or obſerves his Watch is ſtrict and preciſe in this, to examine his owne intentions, affections, waies, practiſes by the rule. And ſo likewiſe for the doctrines and examples of men, he doth not take up things by tale, but by weight, not for perſons ſake, but for truths ſake.

Oculis inconniventibus.

Like the Eagle that cauſeth the young in her neſt to looke with open eyes on the Sun, if they can doe ſo, ſhee owns and ac-

acknowledges them, if not, ſhe ſpurnes them out as an adulterate brood.

It matters not what pretences are, or ſuppoſed conveniences and inconveniences, if the doctrines and practiſes will not abide the light, if the prime Truths will not ſhelter them, reject them; it is but painting, if it be a colour that will ſwet of before the fire, and it is not gold but a counterfeit guilt which will not abide the Touchſtone.

Therefore as *Conſtantine* commanded the Bible to be brought into the *Nicene* Councell, and would have all differences tried by it; ſo doth the Chriſtian Watchman, referre all doctrinalls and practicalls (injoyned as

as essentiall points or articles) to the Word, from which if they swerve, he rejects them, but if consonant to it, he willingly embraceth and followeth them.

Quest. These are the particulars which make up the Spirituall Watch formerly considered, but then as the Souldiers said to *Iohn* the *Baptist*, Master? what shall we doe? So may you suggest now unto mee, here is the Watch drawne out, but unto what service will you command it.

Sol. By your leave, I will dispose of the Watch thus, and because I am now speaking to Souldiers, let mee in your owne language give the Watch charge looke unto, First, the Royall Bullwarks,

Se-

Secondly, the common Ports, Thirdly, the adjacent out-works which belongs to our great little city.

1. The royall Forts or Bullwarkes, And they are foure. 1. The Vnderstanding. 2. The Will. 3. The Affectious. 4. The Conscience: If I should name the Vnderstanding, the Bulwark of Faith, and set upon it the armes of *Dan*, a Serpent in the way: and the Will, the Bulwark of Conscience, and display over it the armes of *Iudah*, a Lyons whelpe: and the affections, the Bulwarke of Feare, and advance on it the armes of *Reuben*, *Vnstable as water*; and conscience, the Bulwarke of defiance, and hang out for it the armes of

Ashur

Aſhur, There is no God like the God of Ieſurun, I ſhould not miſtake my Auditory this day, nor yet the matter in hand, but every one hath not a Souldiers eare to conceive of truthes thorough theſe expreſſions, therfore plainly thus,

Firſt, the Chriſtian watch muſt be ſet over the Vnderſtanding; for the underſtanding or intellectuall part of man is the firſt doore that the divell knocks at, or it is the firſt cuſtomer that hee opens his wares unto; It is the firſt ſhop wherein ſinne is anvild, the conceptions of ſin begin there; it is the firſt fort that is aſſaulted, and the firſt Commander that muſt be corrupted: therefore be ſure to keepe

keepe watch there; The Divell falls on for the whole citty, but his immediate approaches are to the mind by evill suggestions. At this also do all Heretikes let fly their cunning and poysonous arrowes. Nay, originall corruption breathes out infinite swarmes of vile, vaine, strange, hideous cogitations, and strives to fortifie this worke with most corrupt reasonings, proud dissents, false principles; all which are of evill and malignant influence to the will, affections, life and conversation.

And therfore, with all the watchings watch the Vnderstanding, that first wheele, common spring, or prime Comman-

mander in the soule.

Watch for it that the saving light of the knowledge of Iesus Christ may arise and dwell within it, and that there may be wrought in it not onely an apprehension of divine Truthes, but also a subjection unto them, practicall convictions of good and evill, with that efficacious successe that what is good may be approoved, and what is euill, may be condemned by you. Moreover, that your understandings may bee the Seate of heavenly wisedome, divine meditations, and right principles to direct the will, compose the affections, and lead your conversations in the many particular acts and

and waies of them according to that righteous and unerring Rule, I meane, the Word of God.

Watch over it, that it be not captivated by the powers of ignorance and blindneſſe (how can you obey that will of God, which you know not?) nor be inſnared by the ſubtiltie of Hereſies, or Apoſtaſies, much leſſe, that it be over-runne with Atheiſme, profaneſſe, blaſphemies againſt God, his Truths, waies or ſervants.

Yea watch it againſt all idle and unneceſſary ſurveys of contemplative evills (ſparkes of ſin dallied with in the underſtanding, may eaſily beget flames of wickedneſſe in the heart) and againſt

againſt all indiſcreet parleys with Satans temptations, it is ſafer to reject then to debate the Divels arguments, he is ſooner conquered by prayer then by diſpute.

Watch it againſt all curioſities, and extreame itchings; in the practicalls of Religion it is commendable to be fervent, but in ſome doctrinalls, modeſty and ſobriety is beſt. There are ſome divine myſteries, which, with the ſtrength of our ſhort reaſon to dive into and fathome, it is dangerous, they may be a conſuming fire, if we preſume to come too neare; Revealed things are enough for our faith and life, leave the ſecret unto God alone.

Watch

Watch it againſt wavering luſts after novelties; variety of longing is an index of a diſeaſed man, or a weake ſtomack; the old wine is beſt, and new conceits are ever ſuſpicious. Truths are not made like garments, ſtill to be altered after the faſhion, but are as the Sunne, a perpetuall and ſetled Ordinance in Heaven: one piece of old gold is worth an hundred new counters.

Once more, Watch it againſt the inſolent intruſions of corrupt and proud reaſonings; take not all upon truſt, or ſemblances; the Swine and the Wolves make more noiſe then the innocent Lambes, and the Adultereſſe is more at the dreſſe and glaſſe,

then the modeſt Matron: whatſoever ſhape of art, attire of wit and eloquence, clamour of authority, pretence to devotion and edification any doctrine may pretend unto or profeſſe, yet for ever ſuſpect and challenge it, if it formally tends to make you leſſe pious, and more licentious.

No more but this, your intellectualls are the choiſeſt Pioners in the Chriſtian Warfare, the beſt Targets to keepe off evill, or the worſt ſwords to conquer your ſelves, therefore bee ſure to keepe diligent watch there:

2. Secondly, the Watch muſt be alſo ſet over the Will: that great Faculty, which will either be the chaire of luſt, or throne of

of grace; we may say of it, what the Prophet did of the figgs, those which were good, were very good, and those that were bad, were very bad.

If the will be corrupt, it is the onely of slaves, the sinke of deepest rebellion, perversenesse, resistance, and extreamest malice against Christ, and his doctrine, and precepts: nothing makes us more desperately to hold out against all heavenly counsells, discoveries, mercies, entreaties, motions then it: *how often saith Christ would I have gathered your children and yee would not.*

But if it bee renewed, and made good, it is now a vitall spring, and of a large use and service to Christ and grace: As

when a great cittie yeelds, this brings many Dorpes or Villages under contribution, so when the will yeelds to Christ, acknowledgeth his Scepter, and imbraceth his lawes, all the faculties of the whole man fall in with it and become tributaries.

Wee commonly affirme the Will to be a royall faculty (the most noble, so the Schoolemen) O Watch, that it doth not dis-noble and staine its excellency by a sordid league and affinity with sinfull lusts, but rather raise and felicitate us by a Beleeving consent and acceptance of that great match twixt our soules and our blessed Saviour.

Wee likewise say, that it is a free faculty, free from coaction

no

no man doubts it, free when freed, we all with S *Austin* professe it: *If the Sonne shall make you free, yee shall be free indeed.* In that sense it is free to spirituals, but not in S. *Pauls* sense, *I was free-borne.* Now watch least whiles you vainly boast in the strength and liberty of your wills, you bee not at the same time invassaild, and imbondaged to the service of your vile and carnall affections; it is a ridiculous thing to heare a jayle-bird vaunt of his descent and blood; and it is as sad a thing to observe a person proudly arguing for liberty, whose will yet is fetter'd and intangled, and held with the strongest bonds of fowlest sins.

Libera quandoque liberata. Ioh 8.36.

Act.22.28.

Lastly, you say, that the will is a commanding faculty: The Schoolemen generally give *Imperium* unto it, and you know, *Sic volo, sic jubeo*: Questionlesse it is of great power with all the faculties in man, and for all his actions, but then watch, that you may rather glory in this, that you have a will able to fall downe and obey God, then that you have a power to resist and defeate his intention of mercie and goodnesse: let men wrangle as much as they please, of this I am sure, it is a miserable dignitie that I am able to disobey a God and to damne my soule.

3. Thirdly, the watch must yet be enlarged unto a third Fort, which

which is our Affections: which are to the ſoule, as the Souldiers to the *Centurion*, *If he ſaid to one, goe, he went, if to another come, he came*: Some call them the meſſengers of the will, others call them the wheeles, the chariots, the wings, the feet of the ſoule. Doubtleſſe as that *Syſtole* and *Dyaſtole* (of which the *Anatomiſts* ſpeake) are to the heart, ſo the affections are to the will, the openings and the contractings of it.

They are (for their motions) like to thoſe two elements of fire and water: whiles kept under, the beſt Servants, whiles keeping of us under, the worſt maſters.

Diſordered affections and

predominant, they are nothing elſe but ſo *many fire-brands of confuſion, land-floods exceeding all reaſon, yea deluges to beare downe our graces, what *Euripides* ſpake of ſorrowes, is as true of all * inordinate affections, Ωσπερ γὰρ ἀνθρώποισι τίκλωσιν νόσος: As in a ſuddaine fray many a man is wounded, ſo by tumultuous affections many a ſinne is increaſed; and the Divell (like theeves in uprores) is moſt diligent about us when our affections are diſtempered within us; he can maſter us moſt eaſily, when we can moſt difficultly maſter our ſelves. But if the affections be rightly ſet and compoſed, they are then the ſweeteſt ſprings of duty, the gentleſt hand-

* See more to this purpoſe in *Baſil. Homil de chriet: & luxu: Paulus Samoſatenus* turn'd Arch-heretick by an inordinate affection. *Vide Chryſoſt. Hom. 7. in Ioh.* And the love of the world is one cauſe why the Iewes admit not of Chriſtianity. *Vide Gregor. mag. lib. 20. Moral. Cap. 12.* Like *Circies* potion, they change men into beaſts.

handmaids of grace, our best sayles for a course of piety, the activest weapons against iniquity, our flames in prayer, and wings to Heaven

Therefore Watch these affections, they are a cole quickly kindled, but not so quickly extinguished: your safetie lies much in this, how they are set, and how they worke; the same strings may make pleasant musick, or a jarring discord, all is as they are set and fingered; your affections may be either your pleasant Garden, or your turbulent Ocean; therefore Watch them for Rectitude of motion, for Measure of motion, and for Order of motion.

If your love (which is the Ge-

Generall of the affections) ſhould be ſet not on God, but the world, or which is worſe, on ſin.

If your hatred ſhould be directed not againſt ſinne, but good men, or which is worſe, againſt goodneſſe it ſelfe.

If your zeale ſhould not be pure flames for divine glory, but a burning rage againſt his Truth; if your Feare ſhould not be a flight from evill, but an Apoſtaſie from Chriſt; if your anger ſhould be a diſpleaſure at anothers eminencies, and not at your owne exorbitancies; if your hope ſhould not be a well-ballanced expectation of happineſſe, but a blind and ventrous preſumption of mercy, and if your griefe ſhould be a trouble that

that you cannot be and doe more evill! Ah how vile, how irregular, how dangerous are affections thus routed and disordered? but if love and hatred be lookt unto to keepe their right Centers, to move towards their proper objects, to love nothing but good, to hate nothing but evill, now there is rectitude, and now there will be peace and comfort.

But stay not here, Watch likewise your affections for their order and measure: it is difficult. To keepe and observe these, O how much holinesse of heart, and how large an influence of spirituall wisedome is required to guide the affections with an even and befitting pulse, to

to keepe theſe mettalls in an expedient heate! *v.g.*

That I ſhould utterly hate and abhorre the ſinne, and yet mercifully pitty and love the perſon! be at the ſame time throughly zealous, and yet abundantly meeke? *Contend earneſtly for the faith*, and yet all this contending to be carried without any contentiouſneſſe. Beare downe errors, and yet not revile perſons? patiently beare afflictions and injuries with ſilence, and yet not ſlight any ſuffering with unſenſibleneſſe? That when I doe behold much mercy, yet I ſhould feare, and when I feele much ſinne, yet I ſhould hope! not preſume, nor yet deſpaire, but temper

Faith

Faith and Feare, Griefe and Hope together!

This is the orderly compoſure of our affections; and the exerciſe of it is very difficult, though very neceſſary, and therefore Watch.

The laſt Bullwark which you 4.
muſt keepe Watch on, is Conſcience: *Solomon* calls it the heart, which is to be kept with all diligence: there is ſo much to be ſaid why it is to be watched, that I will ſay but little. Is it not Gods vice-gerent in man? the Spie upon us? our great Counſellor? our beſt friend or worſt enemy? our Heaven of peace, or Hell of torment? our wall of braſſe, or priſon of iron?

Know yee not the vigorous ſup-

ſupports of its excuſing teſtimony? what confidence it gave to the Martyrs at the barre, and what rejoycing even in the flames?

Have yee not heard the terrible affrightments and amazements of its condemning power: how when it hath beene awakened, and ſtirred, it hath ſo imprinted on the proud ſinner the wrath of the great God, that he hath beene driven eſtſoone to his feet, to his bed, to his grave, to hell it ſelfe?

Well! be adviſed in time! great ſinnes will make great wounds in conſcience, yea and little ſinnes committed againſt the light of conſcience, will occaſion great ſtirres and troubles:

ſpeake

ſpeake no more againſt conſcience, write no more againſt conſcience, flatter no more againſt conſcience, live not in any ſinne, doe nothing againſt conſcience.

Remember what befell *Francis Spira*, who adventured againſt the ſtrong dictates of his conſcience; he could never recover peace to his dying day. Remember what befell *Origen*, who conſented to Sacrifice! but Lord! what horrors, what confuſions, what lamentations, what deſpaires, what extreame exigences in conſcience did attend him for ſinning thus againſt conſcience?

See *Euſeb. Hiſtor. Suidas*, &c.

Remember *Iudas* alſo, who ſold his Maſter to the High-Prieſt!

Prieſt! Hee ſold his Maſter indeed, but ſold his peace too: Inſtantly is hee arreſted and charged by conſcience, and the guilt of his ſinne crucified him, before the rage of the ſouldiers could crucifie his Maſter: No reſt, no hope, hee choſe death rather then life, and haſtened to hell it ſelfe for ſome eaſe.

O therefore watch to conſcience, get it renewed and purged from dead workes; obey it when it brings light from Heaven to command, wound it not by corrupt errors or practiſes. Keep it undefiled, and reſolute: farewell peace, farewell comfort, Hope, God, Heaven, Happineſſe, if you ſell your conſciences. But

But if you would live in life (enjoy your ſelves) live in death (enjoy your hopes) live after death (enjoy your God and Chriſt) as you deſire comfort from God, from the creatures, from your ſelves, Watch, keepe conſcience right and ſound: No not for all the world make ſhip-racke of conſcience, thy Arke is loſt, if conſcience be ſplit.

2. The Ports to bee Watched.

The Watch is ſet upon the Forts of the ſoule, but there are Ports or Gates alſo to bee guarded, by which wee goe out, and an enemy may come in; Theſe Ports are our outward ſenſes, by which the ſoule

goes out, and objects come in.

I cannot so distinctly prescribe for these as for the rest; onely this we know, that sensible objects have great force to actuate and excite peculiar corruptions; and vile temptations usually slip in and co-operate with outward representations. Satan by the goodly fruit deceived the eye of *Evah*, and corrupted her to transgression *Davids* idle wandring eye occasioned two horrid sinnes, one of adulterie, the other of murder. *Alipius* opens his eyes at those cruell combats, and now he who was extreamely modest, became as extreamely forward to behold more of those Scenes. Our

Young

Young Gallants will abroad to *Rome*, and ſee faſhions, what is the iſſue? They come home, and turne either *Papiſts* or *Atheiſts*.

Therefore ſet a ſtrict Watch upon this Port or ſenſe of Seing. *Iob* did ſo, *he made a covenant with his eyes*: And *Solomon* adviſeth the jonker not to looke on the wine when it gives its colour in the glaſſe, and alſo not to come neare the doores or preſence of the Strumpet. *Epiphanius* ſaith, that in the old Law when any dead body was carried by any houſe, they were injoyned to ſhut their doores and windowes. And in a morall ſenſe, the ſame counſell were good for us; when any objects

Tom 1 l. 1. hæres. & hæreſ. 9.

are apt to come in at the windowes of our eyes, entiſing, alluring us to ſinne, ſhut the windowes preſently, leaſt death ſhould enter by them.

My eye, ſaith *Ieremiah* the Prophet, *affects my heart*, ſome reade it thus, *Oculus meus depredatus eſt animam meam*, my eye hath ſacked or rifled my ſoule, how genuine that reading is, I ſtand not on, onely this, a careleſſe eye may quickly make a graceleſſe ſoule.

The ſame might be ſaid for another of our ports, *viz.* our Hearing; it is a double wicket, and hath a double lock, not that we ſhould be ready to heare much, but well; generally we account hearing the ſenſe of diſci-

discipline, and so it is, either for good or evill; but naturally more open to *Syrens* songs, then to heavenly ditties; to *Ziba's* slanders, *Doegs* informations, to flatteries, to evill counsells, speeches, seductions, rather then to the precepts, and afflictions, and reproofes of God. And therfore not without cause doth Christ double the guard at this port, *Take heed what you heare*, and *Take heed how you heare*; he watcheth well at this, who delights to heare the voice of Christ, and to follow it.

Thirdly, The out-workes to be watched.

The out-works which I meane, are our conversations, these works of ours are that part of

our campe, which face towards the world, the eyes of men.

There are some internall operations of the soule, as thoughts, and desires, &c. which onely God can see, and our owne consciences: and there are other operations, as words and actions, which are externall, which all the world may see; and according to the difference of our relation to God, and condition of place with men, they are more or lesse conspicuous or observable.

Christ gives this Generall advise, *Let your light* (he meaneth principally that light of life) *so shine amongst men, that they may see your good workes,* Mat. 5. 16.

and

and glorifie your Father; answerable to it, is Saint *Pauls* admonition to the *Philippians*, *Let your conversation be such as becommeth the Gospell of Christ*; men judge of our inward temper by our outward pulse, not what we are but what we doe, is the object of their eye, and the copy of their imitation. Phil. 1.

Sozomen relates of one, who was as circumspect to be seene, as to be; and indeed I must so endeavour to save my selfe by a good heart, that withall I do not indanger another by my bad life.

Therefore let us Watch our speeches and paths of life; he who commands uprightnesse to God, chargeth likewise un-

blameablenesse to man; our conversations are alwaies a mould into the fashion of which some other are cast; they are either heavenly stars, or deceiveable meteors, a bed of spices to perfume, or else a sinke of filthinesse to defile others.

I will say no more of this, but let your conversations be as straight a line as may be, still drawne by the Rule; as faire a letter as may be, still written without just rebuke and spot; as even a ballance as may be, hanging without fraud and injustice, as fruitfull a grape as may be, dropping out into all the good workes of piety and charity, and as sober a march as may be, without vaine excesses,

ſes, and boyſterous luxurioufneſſe.

Let the Foundation of this outwork be Piety, the Rampart of this worke, be Iuſtice, the Parapet of this worke, be Wiſedome, the Moate of it, be Charity, the foot of it, be Humility, the Sentinell, Tenderneſſe, the Commanders, Love of God, and uprightneſſe.

And thus if you diſpoſe of your guards for watch, you ſhall be *acies benè ordinata*, a comely Army, rightly, wiſely and ſafely intrenched againſt all enemies, and aſſaults: *How goodly are thy tents O Iacob? and thy Tabernacles O Iſrael?*

Thus have you heard what the Chriſtians Watch is, and how *Vſe.*

how to be set; give mee leave in a word of application to summon you (you who professe your selves choise, the choisest in the Theory of Armes) strictly to keepe this Watch over your owne soules: Consider

1. First, it is a foolish thing to Watch the body, and to neglect the soule. What is this? to raise Forts against men, and none against sinnes: to charge the enemie in the face, and in the meane time to leave the soule unarmed and naked to all enemies? to fight with flesh and blood, and yet not to minde those spirituall wickednesses in high-places? O keepe the faith (said Saint *Austin*) *pretiosa res est*, it

it is a precious thing: O keep innocencie, it is saith he, a pretious thing: I add, O keepe thy soule, watch it, guard it, the soule is a pretious thing: thou hast not such a jewell as thy soule: if it be lost, thou art lost, if it be lost, all is lost.

2. Secondly, of all securities the spirituall is most dangerous; *Iphicrates* the Athenian one night visiting the guards on the walles of *Corinth*, found one of the Watch a sleepe, and presently thrust him through with his sword, I found him dead, and so (saith he) I left him; if thou be a secure Christian, perhaps thou art but a dead man; what deadly sinne, what deadly temptation, what deadly judgement may

Talem linquit reliqui, qualem inveni.

may not ſuddenly finde thee, aſſault thee and kill thee.

3. Thirdly, all your abilities, parts, ſtrength, yea and graces, are but uſeleſſe weapons unto you, if you watch not: ſwords in ſcabbards and no more; even the Lyon if he be *couchant*, and the Serpent if he be *dormant*, are as eaſily ſurprized as the weakeſt wormes, and ſimpleſt creatures, the ſtrongeſt *Sampſon* ſleeping in *Dalilahs* lap, and the wiſeſt *Solomon* regardleſſe of temptation, what became of them? the whole City of *Laiſh* being drown'd in ſecurity was burnt with fire, nay the whole world was ſwallowed up of watchleſneſſe, and then of wrathfullneſſe.

Fourthly,

4.

Fourthly, though your present exercise be a matter of delight and sport, yet your spirituall warre is in good earnest; you are not in garrison, but in the field, not in a naked field, but in a field of warre, I had well nigh said in *Aceldama*, the field of blood, where you shall not waite for an enemy, but alwaies finde one: not one, but many. There are enemies which you doe see, and enemies which you doe not see saith Saint *Austin*: not weak enemies, but strong, able to throw downe *Adam* in Paradise, *Noah* the most righteous man in the world, *David* the best King in the world, *Abraham* the best beleever in the world, *Peter* the best Apostle in the world, and as

In Psal 55. *pag.* 372 *Basil*

as they be ſtrong ſo they be ſubtle too, theſe ſpirituall wickedneſſes are ſpirituall wiles, and can fight with art, as well as with downe-right blowes: the Divell can transforme himſelfe into an Angell of light, and with much ſubtilty make uſe of our ſelves againſt our ſelves, he conquers us by our owne hands, drives our mill by our owne breath, nay ſo artificiall he is, that he makes our very graces to ſerve him againſt our graces, conquering humility by humility, and griefe by griefe, &c.

Nor is it any meane thing that theſe enemies looke for, they warre againſt the ſoule, ſaith Saint *Peter*, and hunt for the pretious life, ſaith *Solomon*; no-

nothing will satisfie them but our great and our eternall destruction.

And wee alone, what can we doe? in our greatest strength, we are very weake, but if negligent and watchlesse, then weaker then weaknesse it selfe: pray, feare, reade, heare, resolve, consider, doe as much as you can, and when you have done all, it is as much as you can doe to stand, to keepe your owne, to hold out the enemy; but what would become of us, if we should fall asleepe and set the gates wide open? 5.

Cæsar admired at that mad Souldier who owed very much, and slept so quietly; it is an amazement that any understanding *Macrobius Satur. l. 2 c. 4.*

ding Chriſtian ſhould live ſecurely and careleſly who hath millions of deadly enemies, a ſoule to ſave, an hell to eſcape, and an heaven to get: therefore be this day adviſed, to learne and to keep your ſpirituall watch, it will be like a ſhip unto you, if you preſerve it, it will preſerve you.

And now I ſhould diſcharge every one of you unto your ſeverall quarters, or places of guard, to execute the Watch, but ere you depart, I pray you take along with you, the Watch-word, I will not whiſper it into your eares (as the manner is in the field) but I openly proclaime it, and ſo muſt you, it is, *The Faith. Stand faſt in the Faith,*

That's

That's the word given in the Text, and the next part, which I ſhall with more brevity explaine unto you.

Stand faſt in the Faith.

Second part

Stand] That word comes fitly after Watch, for ſtanding, *Situs eſt vigilantium*, it is the poſture of watching; of all the Souldiers thoſe of the watch ſhould ſtand to their Armes.

Faſt] This word followes that of ſtanding as aptly, as that of ſtanding did follow the other of watching: For it were as good to lie downe and ſleepe, as to ſtand a while and fall: *Orpah*-like to walke a while with the faith, but then to ſalute it,

and forſake it, how baſely ridiculous? as if a Souldier ſhould be at coſt to buy colours, put on armes, come into the field, give on, and then runne away, leave field, colours, honour and all: therefore *ſtand faſt*; ſurely it is the ſame with *Hold faſt*, be unmoved, reele not, deſert not.

In the faith] It is not good to ſtand in every thing, nor to every thing: there are ſome things which we may and ought to fall from, as our corrupt opinions, deliveries, affections, workes, we are undone, if we do not undoe what is ill done by us; zeale and ſtedfaſtneſſe are right, when the one is a ſharpe weapon for truth, and the other is unbending and ſtiffe for the faith. There

There is a double Faith; one by which we beleeve, it is habituall Faith, which ſtands faſt in true Beleevers. Another which is beleeved, it is called doctrinall Faith, of which the Apoſtle here ſpeakes, and we ſtand faſt in it, when we ſtand faſt to it. *Firme adheſion unto, as well as willing reception of the Faith is a Christian duty.*

Fides
1. *Quâ creditur*
2. *Quæ creditur*

Obſerv.

Solomon cals this, *a buying of the Truth, and a not-ſelling of it.* The *Caſuiſts* in their Treatiſe (*de contractibus onerosis*) tell us of diverſe things which may not be ſold, *v.g.* 1. *Res ſpirituales*, as grace, and Sacraments, &c. for theſe are invaluable.

Pro. 23. 23. *Vide Filucium tract 35. c. 2. p 294.*

Three things may not bee ſold Spirituall.

2. *Res ſacræ*, things devoted or

Conſecrated.

consecrated, for in consecrated things wee have lost or put off all proprietie and right, and alienate the possession.

3. *Res publicæ*, things of publike use and interest, as High waies, Market places, &c. forasmuch as in these wee have no proprietie · that which is every mans, no private person can sell.

The Faith or doctrine of Faith, or divine Truthes (all one) are of the number of spirituall things, which are (*ex natura rerum*) unsaleable; and there are three reasons for it.

Three causes why spirituall truths are unsaleable.

One is, because the dominion (or right) is not in us. A Tenant hath land for use and ser-

ſervice, but not for ſale, that belongs to the Lord of the Land in whom the right remaines. Wee men (none of us) are more then tenants to divine Truthes, wee are to uſe them, and maintaine them, but God onely, hee is the Lord of Truth.

Another is, becauſe they are impretiable. To give away Truth for nothing, this were infinitely to undervalue its excellencie, and to give away Truth for any earthly thing: by reaſon of that diſtance twixt worldly commodities, and ſpirituall excellencies, there can be no proportionable contract, one jote of divine Truth is of more valuable conſequence then Heaven

Venditio eſt contractus qui conſenſu perficitur mercis pro pretio.

and Earth: there can be no price made for it.

Pag. 466. Basil edit.

Tertullian in his Booke to the *Martyrs*, hath an apt saying to this purpose, *Negotiatio est aliquid amittere ut majora lucreris*: (*i.e.*) That's right and good merchandize, when something is parted with, to gaine more: he applies it to their sufferings, wherein though the flesh lost something, yet the Spirit got much more. If that bee right trading to part with one thing to get more in another thing, then there must bee no selling of Truth, the which wee cannot put off without an exceeding and double losse, one of it selfe, another of our selves.

A third is, becauſe wee have indefinitely contracted with God about his Truth; not *in diem*, for ſuch a time, but *in æternum*, for ever to profeſſe and hold faſt the Faith. If a ſervant comes to hire out himſelfe, he covenants for a yeare or more, and the date being expired, he lawfully leaves mee. But when a wife marries a man, ſhe makes over her ſelfe for ever, and muſt cleave (by virtue of the covenant) unto him all her life; wee have entred our names and profeſſions for the Faith and Truth in Baptiſme by an everlaſting Covenant, *Ergo*.

Saint *Paul* hath another expreſſion anſwerable to this. *O*

1 Tim.6.20. *Timothy! Keepe that which is committed to thy truſt*; what he in this place calls onely [*That*] in another place he calls 2 Tim.1.14. τὴν καλὴν παραθήκην, that good or excellent thing which in the precedent verſe of the ſame place he calls *The forme of wholeſome words*, namely the Faith, or doctrine of Faith.

This doctrine of Faith, was committed to *Timothies* truſt, as a *depoſitum*, now to commit any thing to another by way of truſt, differs much from other contracts, as to commit to another by way of lone, or of lending, or of pledge, or of gift, or of ſelling, not to inlarge much in this, the *Caſuiſts* obſerve that there are foure ſpeciall obligations

ons upon the *de poſitarius*, or him to whom any thing is committed in truſt.

1 *Vt cuſtodiat*, &c. that he keepe and looke unto the thing depoſited, *ea fide*, with that fidelity and care, *qua rem propriam*, as he would to any goods of one in which he hath propriety.

2. *Vt reddat*, &c. that without any delay he re-delivers *repoſſenti depoſitum*, the thing in truſt, unto him who did intruſt, upon demand; ſo that the truſteé is alwaies reſponſable.

3. *Vt reddat tale quale*, &c. the thing committed to truſt muſt not be ſpent, or diminiſhed, or any way impaired, but the reſtitution muſt be individuall, of the

the ſame particular, and it muſt be integrall, to the full.

Laſtly, if the *depoſitum*, or thing committed to truſt (through the default of the perſon) receive any injury, loſſe, or prejudice, the *depoſitarius*, or he with whom the truſt is, is in all reſpects to make it good.

By all which we may ſee, that what the Apoſtle ſpake of the faithfull (*you are not your owne*) the ſame may be ſaid of their faith, (I meane dogmatically conſidered) it is not their own, it is but a *depoſitum*, a good thing (by conſent) committed to their truſt, which they are bound faithfully to keepe, and intirely to reſtore to the great God of Heaven and Earth.

The

Vse.

The usefull application which I would make of this, shall be, First, never to desert, but to adhere unto the Faith of Christ which we have professed. I trust you know your Captaine, and Colours better then so, then either to oppose and disclaime his Faith or your owne: truth is not a new fiction, but an antient Charter unto which we are sworne: it is given by God, and sealed by the blood of Christ, and we have likewise put our hands and Seales unto it. Now for any one Christian after all this to revolt, not to stand, to fall off from the Faith, to wheele about to contrary errors, unsound doctrines, to lift up against his Saviour, or his truths,

1.

truths, O how fearefull, how odiouſly abominable?

Foure ſorts very infamous.

There are foure ſorts of perſons who are intollerable and vily infamous, one is a falſe wife, the ſecond a treacherous friend, the third a diſloyall ſubject, and the fourth is a revolting Souldier.

Therefore be plaine and ſtedfaſt: if God be God, ſerve him: either it is the Faith, or it is not: if not why didſt thou at all embrace it: if it be, why doſt thou at all abandon and renounce it?

2. Secondly, take heed of two grand evills which are oppoſite to this ſtanding faſt in the Faith.

1. One is hereſie: which is a voluntary evill, and joyn'd with

with pertinacy against the faith; it is not (I confesse) every error which makes an heresie, but error in matters of Faith; and not every error in matters of faith, unlesse joyn'd with pertinacie, and also it be the error of such as by some kinde of profession have beene Christians.

This is the Gangrene which will fret and eate out the heart of truth: the divell hath ever done more hurt with this close weede, then ever he did with the drawne sword: his Serpentine poyson hath beene more pernitious to the Church, then his Lyon-like teeth and clawes:

And therefore no marvaile, if *Constantine* the Great, in the Councell of *Nice*, professed that he

he was more joyfull to see Orthodoxall unity in the Faith amongst the Bishops, then of all the Conquests which he had obtained over all the Pagan enemies of the Church: for their swords could onely kill bodies, but Heresies doe destroy soules, the one separates soule and body, but the other separates the soule and Christ.

2. Another is Apostasie, I take it somewhat more restrainedly, for a totall defection or flight from the Faith: as when a Souldier renounceth his colours, and becomes a transfuga, and runnes to the enemies side.

Demas was such a one, in Saint *Pauls* opinion, and *Hymeneus*,

Hymeneus, so was that infamous *Iulian*, who once (as *Sozomen* relates) professed the faith, in some degree and for a little time, *Origen* cannot be excused, nor *Eucebolius* that Sophist of *Constantinople*, who afterwards came to the Church-dore, and prostrated himselfe, and cried out, tread upon mee unsavoury Salt.

Hist or. Eccles. l.5.c.1.

Socrates Scholast. l.3.c.11.

The former sort I principally intend, (though I caveat against all sorts and measures) whose perfidiousnesse to the Faith of Christ by Ecclesiasticall lawes, hath beene censured with Excommunication (one of the highest Sentences on earth, if rightly executed) and with privation of dignities, and Chri-

Vide Sayrun, & Filucium in Casibus, &c.

Chriſtian buriall. And by ſome civill lawes, theſe *Renegadoes* incurred confiſcation of goods and a peculiar brand of infamy, ſo farre (that if I miſtake not) they were excluded from the vigour of accuſation and teſtimony: moſt equall and proportionate ſentences and preſcriptions, that they ſhould be caſt out of the Church of Chriſt, who had before caſt off the Faith of Chriſt; and that they ſhould not be reputed fit to accuſe any in matter of Fact, who themſelves might be accuſed for violation of the Faith: perjured witneſſes to the chiefeſt truth rightly eſteemed incompetent witneſſes to any truth!

3. Thirdly, ſince the Chriſtian Soul-

Souldiers muſt ſtand faſt to the Faith, therefore get ſuch qualities which will inable you to ſtedfaſtneſſe againſt all Hereſies and Apoſtaſies. 1. A cleare and ſound judgement: ſtudie to know what is Truth; prove all things, and then hold faſt that which is good. Many times the weakeneſſe of the braine cauſeth the falling-ſickneſſe.

2. An affectionate love to the Faith; Knowledge is a good locke, and Love is a good key; Divine Truthes are under ſafe cuſtodie, when they are beloved as well as apprehended.

3. An upright heart. Apoſtaſie and Hypocriſie are like the Symbolicall elements, wher-

of one quickly ſlips into the other. An Hypocrite is a kind of ſecret *Apoſtate*, and an *Apoſtate*, is but an Hypocrite uncaſed; he who profeſſeth Truth, and loves ſinne, will eaſily renounce the Truth to keepe his ſinne. The ſound veſſell keepes precious liquors longeſt, ſafeſt, beſt

4. Conſcientiouſneſſe to obey the Faith; if wee bee not dutifull Servants, wee ſhall hardly remaine faithfull Servants.

5. Contempt of the world; lifting up, is many times but a lifting off; the love of money made ſome in Saint *Pauls* time to erre concerning the Faith. If monie will buy thee, or honour, Truth cannot bee ſure of thee; thou onely profeſſeth the Faith

to untill

untill thou canst mend thy wages.

6. Lastly, Humble feare of our selves (Remember *Peter*) *Thou standest by faith. Bee not high-minded but feare*: Feare begets prayer, Prayer begets strength, strength begets stedfastnes: what shall I say more? Remember that it was Christ Iesus onely who was crucified for you, and it is his Faith onely which must save you; you loose your crowne, if you loose your Faith; the soule of God hath no delight in thee, and Iesus Christ will assuredly deny thee, if thou fall back and deny him, See *Heb.* 10.38,39. 2 *Tim.* 2.12.

See *Paul.* Rom 11.20.

I should now dismisse you, but that I discerne an hard piece of

service yet to be performed by you: for if you doe resolve, *to stand fast in the Faith*, you must then expect the greater opposition from men and Divels. But be it what it will, Souldiers you are and Christians, who though you have the best rewards in Heaven, yet must you endure the most difficult conflicts on earth: and therefore if assaults doe befall you for the Faith, ἀνδρίζεσθε, *Quit you like men*, and κραταιῶσθε, *Be strong*: It is the reare of my Text, I will suddenly march over it, and so cleare the field.

Quit you like men, be strong.

observ. *Christian Souldiers whatsoever dif-*

difficulties and oppositions they meet with, must nevertheleſſe be couragious and reſolute.

As the Angells are called *Gnirim, vigilantes*, Watchers, *Dan.* 4. 13. ſo in another place, *Pſal.* 78. 25. they are called *Habbirim, robuſtiſſimi*, ſtrong, they are creatures both vigilant and valiant. Thus ſhould it be with Chriſtian Souldiers for the Faith, they ſhould look to it with vigilant eyes, cleave to it with ſtedfaſt hearts, and maintaine it with ſingular courage; but pray remember with what weapons, *viz.* onely ſuch as are ſpirituall; if the perſons be private and under ſubjection.

It is reported of *Epaminondas* that hee was ſo devoted to his

Buckler, he esteemed it so highly, that he was wont to say, I will either defend thee or die for thee; much like to the *Grecian women*, who gave command unto their sonnes preparing for the field, that either they should die upon their shields or bring them back.

ἢ τὰ τὰ, ἢ ἐπὶ τὰ τὰ.

An answerable courage and resolution ought there to bee in Christians to maintaine the Faith of Christ in a spirituall way; *I will die for the name of Christ*, said *Paul*: If every hare of my head were a man, I would die for Christ, said the Martyr; What speake you (said *Tertullian*) of the darkenesse of the prison, when you your selves are a light; or of bonds when you

Ad Martyres pag. 466.

you are the Lords free-men; or of unsavoury smells in the prison, when you your selves are a sweet odour; you are called to Gods Warfare, therefore think not of ease, nor be dismayed at dangers.

Nemo miles ad bellum cum delicijs venit.

And indeed the Christian Souldier hath all the reason that may be to be couragious, For

1. The cause which he maintaines, is just and high, even that of God and Christ: the weight of the cause is of great force to sinke or to inspire courage.

Luther rouzeth *Melanthon* up. on this.

2. The encouragement which he hath is great: *they cryed the sword of the Lord, and of Gideon*, & when *Ioshuah* went to fight, *he saw the Angel before him & with him*; if we maintaine the best cause, we

The cause of God is ever guarded with the powers of God.

shall be maintained by the best God: who would faint and feare, that hath the cause of Christ and the strength or assistance of Christ?

3. The successe: whatsoever the warfare is, you are sure of victory. The faith of Christ may be troubled, but it can never be conquer'd, the battell may be long, but the Christian Souldier shall still be master of the day, *mori posse, vinci non posse*, said *Cyprian* to *Cornelius*; he may suffer death, but never conquest.

The Sun cannot be pluckt out of Heaven.

In Epist. 57. p. 78. Pamel. edit.

Therefore let us not faint, nor feare; it matters not who are enemies, so long as our cause is good, and God be our friend. The *Nicene* Fathers would not gratifie *Arrius*, no not in one title.

S.

S. *Paul* would not give ground at all, to the doctrines of seducers. The Primitive Christians would not in the least semblance condescend to the Pagan persecuters, though they might thereby have come off with corporall safety; it is our honour if we be good, our safety if we be resolute, and our glory if we be stedfast.

If evill men be audaciously impudent to propagate an ill cause, why should not Christians be couragious in a good? especially considering that God will never forsake any whiles doing of his will, or suffering for it: what shall I say more to keepe up your spirits? there is no just cause for you to hang the wing,

or

or to discourage your selves; looke on men! they are but a weake bubble, perhaps malicious, but assuredly mortall, and still under a greater power; look on the Divell! he is indeed a Dragon, but held in chaines, a Lyon, but limited and confined: looke on God! he is yours, on Christ, he is yours, on the Faith, that's yours, on the reward in Heaven, hold up a while, your life is short, and then eternity of happinesse is yours.

I have fought a good fight, I have finished my course, I have kept the faith, Henceforth is laid up for mee a crowne of righteousnesse, which the Lord, the Righteous Iudge shall give mee at that day, and not to mee onely, but unto them also that love his appearing,

pearing, so our Fellow-Souldier Saint *Paul*, 2 *Tim.* 4. 7, 8.

I Should now raise the Campe, and give every one of you leave to withdraw into your Garrisons, but that custome calls upon mee in a few words to bespeake you in an *advise* or two, and then I breake up.

You of this Noble and Honourable Society are well stiled the Garden of *Artillery*. I must doe you this justice (without flattery) You are the choisest flowers, not onely of this City and Kingdome, but (I think) of all Christendome: so choise, so able,

able, so expert, so compleate a body, who ever saw or knew? much like those of the Tribe of *Benjamin*, who could hit at an haires bredth!

The practise of Armes being so Noble in it selfe, and so innobled by you.

1. It will not be a care or service any way prejudiciall to you (who are the Governours and grave Senators of this City) to bestow upon it all due encouragements, and advancing accomodations; Your plenty is the daughter of peace, but in some sense, the Souldiers Armes are the Father both of the peace and of the plenty. I see forward care in you for other good works to maintaine and inlarge them

them (who doth hold your ſtrings, I would to God that whiles you live you would abound therein more and more!) but why that remiſſeneſſe and chillneſſe to encourage and inlarge the exerciſe of Armes? There are many vacant places about this City, where onely people lie downe and ſleepe, or lie downe and ſweare and perhaps do worſe! I hink you that if ſome one of thoſe places were quartered out for this Campe more freely to exerciſe their Armes, that any one of you ſhould by ſo well becomming an act, either ſtaine the Honour of your wiſedome, or the method of your liberality, or in the leaſt reſpect offend againſt the

The Skarlet gowne sits fastest when secured by armes.

the safety of this City, when Armes well exercised prove the great security of the Common-Wealth: why should not my plea this day for the better exercise of Armes be acceptable and effectuall with you? I humbly intreate you, let the world see, how you will receive and answer this charge?

2. And for You, the Members of this Body of Armes, let mee present these charges to you.

First, be Religious; like the Camp of *Israel*, which was large and cleane: As he said of the Citizen, that I say of the Souldier. A good Souldier ought to be a good man; the carnall will sit best and surest, when the spirituall Armour is first put on; God forbid

forbid that amongſt you, ſhould be any who keepe no watch but to doe evill, ſtand faſt in nothing but a wicked courſe, are valiant for nothing but to powre in ſtrong drink, or to powre out vollies of execrable oathes and blaſphemies; ſuch exerciſes would make your ſoules to be vile, and your armes to ruſt; and would rather declare you to be vaſſailes to you know whom, then Souldiers of Ieſus Chriſt.

Secondly, be civill in all your deportments and ſtayed; of moſt Nations we Engliſh doe beate the graveſt March; active limbes, ſtout ſpirits, and ſober carriages are the handſomeſt geſtures and poſtures for Souldiers; to ſee a Souldier march with a Pike on his

his ſhoulder, and with a pot at his noſe, and a pipe in his mouth, though this may ſeeme a bravery to the boyes that look on, yet wiſe and underſtanding Spectators will judge it as too weake a toy, and not as a Souldiers garbe, fitter for the Taverne, then for the Campe.

Thirdly, be Affectionate; united Charity was the round (which I ſhould have walked, but time prevented mee) let it be the common buckle of all your Armes to begirt and knit you together as one man: in your Poſtures you ſeeme to be but one face, one backe, one flanke, like *Ezechiels* wheeles, ſtill of one motion: be ſo in your affections one to another; the divided ar-

rowes

rowes were quickly broken, but whiles they were bundled together, all were safe.

Fourthly, be Orderly; order is the soule of Common-wealths and Societies: it matters not who goes first, strive rather who shall march best, *Aristotle* thought that he could never (*præ-esse*) well lead, who knew not, (*subesse*) well to follow; I am sure that experienced Generals hold this military Maxime, that it is as Honourable in Warres exactly to obey, as it is exactly to command.

Lastly, be Studious, I meane, yet go beyond your selves, you are but in the Garden, by diligent practise so inable your selves, that if occasion were, you

might be as ready, and expert in the Field, and proove as really serviceable to your King and Countrey, as you now shew your selves artificiall and quick; above all forget not to act the Text, *Watch yee, Stand fast in the Faith, Quit you like men, Be strong, Let all things be done in Charity.*

FINIS.

Errata.

Pag. 4. l. 15. for its, r. and, pag. 27. l. 14. for conscience r. constancy. Pag. 73. l. 9. for one r. his owne. Pag. 76. l. 20. for evill, r. error. Pag. 26. l. 8. for formerly, r. formally. Pag. 85. for 2. r. 3 in marg.